

THE AINOS OF YEZO.

Living near by and yet quite distinct from the Japanese population of Yezo, the most northern of the four principal islands comprising Japan, is a singular race of people, called the Ainos. It is commonly supposed that they were the original inhabitants of Japan, and that they were conquered and driven into their present northern home by the race which now peoples the land, just as the Indians of North America have retreated into the western wilds before the white man.

A common name given to this people is the "Hairy Ainos," since the first point that strikes a stranger is the abundance of their flowing locks. Miss Bird thus describes them: "The men are about the middle height, broad-chested, broad-shouldered, thick-set, very strongly built, the legs and arms short, thick and muscular, the feet and hands large. The bodies, and especially the limbs, of many are covered with short, bristly hair. I have seen two boys whose backs are covered with fur as fine and soft as that of a cat. The heads and faces are very striking. The foreheads are very high, broad and prominent. The eyes are large, tolerably deeply set, and very beautiful, the color a rich liquid brown, the expression singularly soft, and the eye-lashes long, silky and abundant. The skin has an Italian olive tint. The teeth are small, regular, and very white."

These, then, are quite magnificent savages, and when it is added that their voices are peculiarly soft and musical, and their smile sweet and gentle as that of a woman, we wonder how it is possible for them to be so degraded and stupid. They know nothing of their history, their tradition being that they were descended from a dog. The Japanese call them dogs. They live by fishing and hunting, and seem like grown-up children, having little care about the past or future, and but little more care for the present than some animals have. Their language is very simple, but not written; they are clad, but only in skins and garments made from bark; and they seem to have almost no ideas about spiritual things. Their idols, of which there are several in each house, are very rude, consisting simply of small sticks of wood, the upper ends of which are cut into shavings, so that they look not unlike small and coarse wooden brooms. Before these gods the people often wave their hands and pour out offerings of sake, their favorite drink, an intoxicating beer; but they have no temples in which they meet for worship. Aside from these sticks of whittled wood, the Ainos pay some sort of homage, which may, perhaps, be called worship, to the sun and moon and sea, and also to the bear, which abounds in Yezo, and which is hunted continually. Each year a cub is captured and fed until Autumn, when a great religious festival is held, and the bear is let loose, and after a long fight, in which all the people engage, is killed and eaten amid great uproar and drunkenness.

The people who worship in this rude way we might be sure would have little thought about the future. They seem to have some faint notion that the soul passes into another form after death, but they have a great dread of death and of places of burial. They will not follow their game if it happens to be near a grave. When asked about their lives of a future, one of them said, "How can we know? No one ever came back to tell us." An Aino house has one room, with walls of reed and roof of thatch. There is a slight platform in one part of the house, covered with a mat, on which the family sleep. They sit on the floor, the fire being in a hole at the center, while the smoke finds its way through an opening in the roof. Their food is cooked in the single iron pot in which all sorts of edibles, roots, vegetables, fish flesh, including slugs and seaweed, are stewed together. The people are very polite in their manners, and often salute each other in a formal but graceful way, by extending their hands and waving them upwards, and then stroking their heavy beards. It is said that even little children just now to walk never enter or leave a house without a formal salutation to every person in it, the mother alone excepted. This latter fact shows sufficiently how little care is had for the women. They work all the time and attend to all the drudgery. How quickly would civilization lift these poor women out of the degradation in which they live!

With all their politeness and hospitality, these people are terribly addicted to strong drink. They consume immense quantities of sake, of which they drink all they can get. The habit of drinking, though indulged in, is ordinarily beloved, even by those who indulge it, to be opposed to religion, but among the Ainos it is part of religion. They have no idea that they could get any worship without first "drinking to the gods," and their highest notion of happiness is to have enough sake to make them all drunk.

Troubles of a millionaire: A few days since Jay Gould was seen to look long and earnestly at the moon through a telescope, and then turn away with a disconsolate sigh. A railroad track cannot be laid on air.—Quincy Argosy.

SELECTED VERSE.

AFTER THE WEDDING.

Yes, all alone in our home at last, My wedded love and I; I wonder if life always looks so fair Ere bridal roses die? Ah, me! I wonder, when years have fled, Shall we love each other then? Will he always be true—my chosen one, My noblest man of men? Or will he prove feckle, weak and false, As years pass swiftly by? Will he turn aside for a brighter face, A fairer maid than I? And who will speak the first harsh word— Will it be he or I? Will our hearts grow cold and careless then Till love, sweet love, shall die? Will I always meet him with cheery smiles, Never be cold or cross? Or shall we wander through life and know Love only by its loss? As the ring grows dim and age creeps on, The name becomes less strange; Will the ideal fade, each unto each, Or is it we who change? Ah, well! we still with hopeful hearts Enter the untrodden way; Sure He who knoweth the human strength Renews it day by day. The life below and the life above Each fitting unto each; The hidden springs of every ill 'Tis only love can reach! So, dear, whatever the future brings, We'll do the best we may; In clouds or storms each year we'll keep Our peaceful wedding day. And should the shadows wrap us round, And time bring only ill, We'll keep our faith, each unto each, Remembering, love, behind the clouds The sun is shining still!

AND I NOT KNOW.

It saddens me sometimes to think The time will come when flowers will grow And fill the air with sweet perfume, And I not know. That sometimes in the Winter night Thick o'er their head will fall the snow, And on the trees form crystals bright, And I not know. That grass shall spring above my head, And sweet June roses blow, And bright birds sing in every tree, And I not know. That loving hearts will thrill with pain, That o'er me my tears will flow, Calling with bitter grief my name, And I not know. That as I loved most of all Shall come with footsteps sad and slow, While heart-wrung tears shall slowly fall, And I not know. But sometimes, as I sit alone, A sweet voice speaks in accents low And softly whispers to my heart That I shall know. That not from all this fair, bright world A weary distance shall I go; That I may still be near my loved, As I shall know. That ties which seem severed here Shall bud and bloom again and grow, And in that happy Summer land We all shall know.

"PEOPLE WITHOUT CHILDREN."

Could heartlessness much further go, Or meanness well be nearer? Read the advertisement below, From Monday morning's Gleaner: "A stately residence to let, With all conveniences complete, For people without children." Who e'er the cruel sentence wrote Has outraged Christ's injunction, (Suffer them and forbid them not), Doubtless with small compunction, Go, tell the wicked man, in sooth, How cold his words—may, how unbecomingly—"For people without children." He pats his dog and pets his cat— For them he has caresses; But children must not cross his mat; The best of pets he misses. How blithe is life ere youth is gone, And yet how desolate, how lone, "For people without children." Half-wasted were the many joys Which Heaven's upon us showers, If 't were not for our girls and boys, Our sprigs, and buds and flowers! Such thoughts, I wend, may not come nigh To those who have a single eye "For people without children." Your next advertisement may date From more contracted quarters— Four low, dark walls, with narrow gate, Which opens on Lethe's waters. Ere then, improve the time in store; Relent and open wide your door To people who have children.

SEA-WAY.

The tidgalls up the silver sand, Dark night and rosy day; It brings sea treasures to the land, Then bears them all away; On mighty shores, from east to west, It walls and gropes and cannot rest. O tide! that still doth ebb and flow Through night to golden day; Wit, learning, beauty, come and go— Thou giv'st, thou tak'st away; But sometime, on some gracious shore, Thou ebb'st the still and ebb no more.

LEGAL ADVERTISEMENTS.

SHERIFF'S SALE.

NOTICE IS HEREBY GIVEN TO ALL PERSONS THAT, by virtue of a decree and order of sale given and made by the Circuit Court of the State of Oregon for Multnomah County, on the 12th day of March, 1881, in a certain suit wherein William Gray was Plaintiff and Patrick Holland and Margaret Holland were Defendants, whereby the said Defendant, Patrick Holland, was decreed to pay unto said William Gray the sum of Nineteen Hundred Dollars (\$1900) Gold Coin, and interest thereon at one per cent a month after said date, and Thirty-six and 50/100 Dollars (\$36.50) costs and disbursements, and that the parcels of land hereinafter described be sold to pay said debt and costs, and said decree may more fully appear, which decree was duly enrolled and docketed in said County on said 12th day of March, 1881, and order of sale and writ of execution thereon was duly issued to me attested by the Clerk, and under the seal of said Circuit Court, dated the 18th day of March, 1881. Now, by virtue of said decree, order of sale and execution, I will sell at public auction at the Court House door in the City of Portland in said County, on the 29th day of April, 1881, at 10 o'clock A. M., the real property in said decree and order of sale described, being Lots numbered Five (5), Six (6), Seven (7) and Eight (8) in Block numbered Eighteen (18) in the City of East Portland, County of Multnomah, State of Oregon, together with all the estate, right, title and interest which said Patrick Holland and Margaret Holland had in or to said real property on the 10th day of September, 1872, or have since acquired therein, to pay said debt, costs, disbursements and accretions thereto, said property having been by me levied on by virtue of said order of sale and execution on the 22d day of March, 1881.

JOSEPH BUCHTEL, Sheriff of Multnomah County, Oregon, Portland, March 22, 1881.

SEMONS.

IN THE CIRCUIT COURT OF THE STATE OF OREGON for the County of Multnomah.—In equity.—Moses C. Hicks, Plaintiff, vs. Elizabeth Hicks and Mary Hicks (his wife), Sydnah Hodgson and Thomas Hodgson (her husband), and Ellsworth Hicks, Defendants.—Suit for partition of land and account.—To the above-named Elizabeth Hicks, Mary Hicks, Sydnah Hodgson and Thomas Hodgson, and Ellsworth Hicks, Defendants: In the name of the State of Oregon, you and each of you are hereby notified that the above-named Plaintiff has filed his complaint against you in the above-entitled Circuit Court, and as relief prays an account for taxes paid and expenses incurred by Plaintiff for the benefit of the Defendants concerning the land described in the complaint, and contribution and reimbursement from the Defendants amounting to \$165, and for a partition of the land mentioned in the complaint in Multnomah County, Oregon, known as the north half of the Labao Hicks Donation Land Claim, and also as the north half of the northeast one-fourth of Sec. 17, T. 1 N., R. 3 E., and for a sale thereof if partition by metes and bounds be impracticable, and for costs as may appear by said complaint, and that the above-named Court on the 11th day of March, 1881, made an order directing publication of summons in this cause. You and each of you are therefore summoned and required to be and appear in the above-entitled Court on the first day of the next term thereof, which will begin on the first Monday of May, 1881, and answer the above-described complaint in this suit; or if you fail to appear and answer, the Plaintiff will take a decree for the relief prayed for. SHATTUCK & KELLY, Attorneys for Plaintiff, Portland, March 12, 1881, mal7 6t.

CITATION.

IN THE COUNTY COURT OF THE STATE OF OREGON for Multnomah County.—In the matter of the Estate of Charles E. Calef, deceased.—To Allen Calef, Almira Calef, and Harriet A. Towler: In the name of the State of Oregon, by order of the above-entitled Court, made this 17th day of March, 1881, you and each of you are hereby cited to be and appear before said Court in the Court-room thereof in said County on Monday, the 21st day of May, A. D. 1881, at the hour of 10 o'clock A. M. of that day, then and there to show cause, if any there be, why the petition of Harriet A. Towler, filed in said Court on said 17th day of March, 1881, praying for an order of said Court directing the executors of the last will and testament of said Charles E. Calef, deceased, to pay an allowance out of the income of the estate of said Charles E. Calef, to Almira Calef, minors, for their support and education, of the sum of seventy-five dollars (\$75.00) per month for said Almira Calef and sixty-five dollars (\$65.00) per month for said Almira Calef, should not be granted as prayed for. Witness the Hon. S. W. RICE, Judge of said [SEAL] Court, the 17th day of March, 1881. Attest: A. E. BORTHWICK, Clerk.

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